

Perfect Peace.

Peace, perfect peace, in this dark world of sin;
The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties press'd;
To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrows surging round;
On Jesus' bosom nought but calm is found.

Peace, perfect peace, with loved ones far away;
In Jesus' keeping we are safe, and they.

Peace, perfect peace, our future all unknown:
Jesus we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours:
Jesus has vanquish'd death and all its powers.

It is enough: earth's struggles soon shall cease,
And Jesus call us to Heaven's perfect peace.

BICKERSTETH.

Conversion.

BY J. H. PALMER.

'Repent ye therefore and be converted.' Acts iii, 19.

When Peter and John were about to enter the temple their attention was attracted to a poor cripple. As they gazed upon him, and beheld his crooked limbs, as he asked alms, Peter's heart was touched and to the cripple's surprise he was commanded to arise, then the man arose. He felt as though he was a new man. The 'Bible says,' he leaped for joy. This was too much for those who were obstinate, they had never seen such a performance, and were overcome with amazement. So we find the same today. When the child of God enters the sanctuary, they find those who are cripples—I mean in a spiritual sense—who have been in that condition for years, and instead of getting better they have been growing worse. What a change is brought about when the Holy Spirit, 'the life giving and beautifying power in the new creation, doth rest upon them; and instead of doubting they begin to sing, "Oh happy day! when first I felt my soul with deep contrition melt!"

Perhaps there are those who do not look to the right source but rather to some individual on earth who is eloquent, who appears well, so it is with this transaction. But Peter wished to upset such proceedings, and directed them to the Lamb of God which taketh away the sins of the world. When we are able to look to Jesus and ask pardon, and when we see the cross, see the wounds, see the blood, and amidst all this, hear the words, 'thy sins are forgiven thee!' how truly joyful the child is. He can say:

'I saw my sins of crimson guilt,
All cleansed by blood on Calvary spilt.'

Restitution.—When Zaccheus was converted, he gave half his goods to the poor. He did more than that; he said 'if I have taken anything from any man falsely, I will restore fourfold.' It made a great stir in Jericho. The people said, 'there is a true disciple.' His conversion was like a flashing meteor—so sudden: you must remember one thing, conversion means something. If you don't give half your goods to feed the poor, you must make restitution. If you have lied about a man, if you have done him an injustice, if you have tried to hurt his influence go and make restitution. A man is no child of God if he does not.

Date of conversion.—Some can tell the time of their conversions giving day and date, the hour, the providence, the place, the text, the preacher, and all the circumstances associated with it. They can show the arrow which shot from some drawn bow at a venture, pierced the joints of their armor, and quivered in their heart. They can show the pebble from the brook, that slung it may-be by a youthful hand, but directed of God, was buried in the forehead of their giant sin. It is not so however with all, or perhaps with most; some so to speak, are quietly born. They were unconscious of their change. They did not know when or how it happened, for a while at least they gave hardly a sign of life. But we are still hearing the words, 'Repent ye therefore and be converted.' John Bunyan went through awful terrors, as a consequence of a long continued exercise of mind, before he found religious peace. His mind, his experiences are embalmed in some of the best things in the English language.

To be a Christian is to obey Christ, no matter how you feel. If a person trying to come into the

discipleship of Christ, expects to do so by sitting down and waiting for a certain preconceived state of mind to come to him, as he might wait for a pair of wings to sprout out of his shoulders, he must not be surprised if he is disappointed.

Inspiration of the Scriptures.

BY H. P. BRINKWORTH.

Having shown conclusively the testimony as to the inspiration of the Old Testament, we turn to the New, and we say—If it can be shown that the Gospel were written by their reputed authors, it then becomes impossible to refute what we find written in them. The idea that the disciples renounced their educational belief, or went forth to die in the attempt, a deception is hardly advisable. Equally unsatisfactory is the conclusion that men three years with Christ could have been deceived when abundant opportunities were afforded of testing his character in acts of different kinds; in miracles such as never had been before accomplished, and defied human agencies whenever or wherever employed only as he commanded they should be, or through his name. Thus the theory of imposture or deception is refuted. Then we say the four Evangelists have a record as yet undisputed; they have written and testified of facts known to be true. We moreover learn that the books of the Old Testament, were authoritatively endorsed by the Son of God. Now establish the credibility of the Acts of the Apostles. Prove the Apostles argument in recognizing Jesus as the Messiah, and that they went forth amid dangers to preach the doctrine of the resurrection: and in Jerusalem, the city above all where Jesus was tried, persecuted, crucified, slain. This we say should be enough to establish beyond doubt that these words of inspiration are from above, and not of man.

We notice further it is often said in the New Testament referring to the Old—'It is written,' showing the New was a part, was linked with, bore testimony of, and acquiesced in facts, the history, the genealogies of the Old. Its writers referred to each other, and it was known from the Old who would come into history of the New centuries before.

Prophecies were fulfilled that 900 years before had been uttered, and so correct were they concerning the seven churches of Asia, that a remarkable feature is prevalent and we may well become astonished at the accuracy of each church prophecy and the fulfillment thereof. Of Christ, it said He was to be of the seed of Abraham, tribe of Judah house of David, was to be born of a virgin in the town of Bethlehem was to combine the attributes of God and man. He was to be a King—a servant, a man of sorrow and a Prince of Peace. Why such a strict fulfillment in the letter of the New Testament, are they conjectures? We will take the whole text of the New Testament Scriptures and find in them a condemnation of all lusts of the flesh. Were this a work of man, would you dear reader believe all man's evils would thus be ruthlessly exposed and laid bare and condemned? The Spirit condemning these things is not a worldly one—nay rather spiritual, and the denunciation of man's sins, the place of judgment for sins, and the results from continuance in sin, with efficient penalties would not or could not be authoritatively written without intervention of inspiration for who could or would know the final punishment of all but those whose holy laws had been broken and whose corresponding penalties were to be avoided.

The Timid Woman, And the Great Physician.

In our lesson last Sabbath, we had the healing of the woman who had been afflicted with an issue of blood 12 years, for which she had entertained no hope of cure. When we are blest with health, and the world goes well with us, how fast time flies; but when sorely afflicted with an incurable disease, then time drags slowly along. What long dreary years these must have been to this poor woman! What a shade of gloom it must have cast over the household of which she was an inmate! Each day was to her so many hours of suffering and despair. No comfort now, no hope for the morrow. Each day filled with gloom, each night

with sorrow; but low across the sea of Galilee, comes a barque bearing the greatest Physician that ever sailed on any sea. One whose fame was rapidly being made known. No wonder! Here in Capernaum to which he had just returned, only a short time before he had been healing all manner of diseases. Here in the Synagogue of this city, and on the Sabbath day, he had healed the man with an unclean spirit, which astonished all and caused his fame to spread throughout all the region round about Galilee. The same day he accompanied Simon home and healed his wife's mother who was sick with a fever, and at even when the sun was set, they brought unto him many that were diseased and that were possessed with devils, and divers diseases and he healed them; creating so much astonishment that it is said that all the city was gathered at the door, so that it was necessary for him to go away the next morning before it was day. He went to other towns preaching in their Synagogues and curing all manner of diseases. After a short time he returned to Capernaum and here he healed the man sick with the palsy. There he had spoken to them in parables, here he had healed the man with the withered hand. Then he crossed the sea of Galilee, and on the other side similar scenes took place, creating so much astonishment that he must needs leave them also on account of the multitude.

So he returns to Capernaum, and as one would suppose, he was again greeted and thronged with a multitude. A ray of hope shines out to this poor woman, she is no doubt poor, and feels that she is unworthy of any attention on the part of this renowned personage. She is timid, but it is her only chance to be cured. She believes that if she could but touch the hem of his garment, she would be healed. But what an effort! She must press her way into the great throng because that appears to be the only chance on account of the multitude; and on account of her timidity, she does not feel like coming to him in a public way. She comes secretly, she lays hold on the Saviour, touches his garments, she is made whole, is cured.

What a lesson for us! If we would be saved we must go to Jesus; we need not necessarily go to him publicly, we can go to him secretly. If we have faith in him, and come to him he will recognize us. But oh, how many afflicted with a disease more to be dreaded than palsy or leprosy, a disease that will destroy both soul and body, not only for a time but for eternity, and they will allow the only Physician, to pass by time and time again, and will not go to him to be cured of that most fatal of maladies sin.—Read at the College S. S., by S. E. SHOOK.

'Sing a Hymn for Jesus.'

'You seemed to enjoy the service to-night, my friend,' said the preacher to a laboring man, after a special service in the village of R. 'I did, sir, and no mistake. My heart's jumping with joy now.' How long have you known the Lord? 'Well, sir, it was like this here: I was stopped by the Holy Ghost when I was coming home one Saturday night, two years ago, three parts drunk. I was singing out loud some of the songs we had in the tap-room, when the words came to me: 'Sing a hymn to Jesus.' A hymn to Jesus? No, I can't.' I felt ashamed of myself. Now I used to go to bed every Sunday afternoon, and sleep to tea-time; but that Sunday afternoon I slipped into the little chapel like a dog with a burnt tail, and crept behind the door; and the text that day was, 'Come to Jesus.' Well, if you will believe me, I came to Jesus, and He saved me, and has kept me ever since. My old mates couldn't make it out why I didn't go any longer with them to the saloon; but, sir, said he, 'my heart isn't in the world I've given my heart to Jesus.'—THE CHRISTIAN HERALD.

Life is a series of surprises, and would not be worth taking or keeping if it were not. God delights to isolate us every day, and hide from us the past and the future.

The greater power we have over sin, the more intolerable do we feel the burden of it, and the more earnestly do we seek the cleansing of that blood which purges the conscience from its defilement.